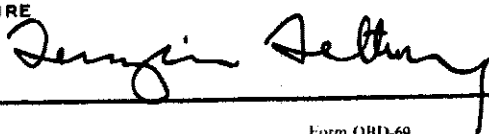
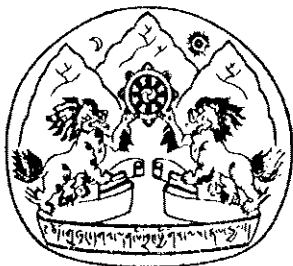


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# NEWS-TIBET

THE OFFICE OF TIBET

801 Second Avenue, New York, New York 10017, MU 6-7294, 5

Vol. XIV No.1

REQUIRED LABEL

January-April 1979

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## STATEMENT OF H.H. THE DALAI LAMA ON THE 20TH ANNIVERSARY OF THE TIBETAN NATIONAL UPRISING OF MARCH 10, 1959

Today, at this commemoration of the 20th Anniversary of the Tibetan National Uprising, I extend my warm greetings to all Tibetans both inside and outside Tibet. We encompass a variety of ideologies, attitudes, and professions, yet we are united by our common language, race, and traditions.

During the past 20 years, the 100,000 or so Tibetan refugees (the majority in India and the others in 16 countries outside Tibet) have been supporting themselves by agriculture, small businesses, handicrafts, etc. Their situation is improving and they are becoming self-sufficient. Of special importance are the over 20,000 young Tibetans who, possessing both traditional learning and modern education which are like wings for a bird, are joining the mainstream of modern life. Our religion and culture, considered "poison" by the communist Chinese, are not only being preserved, but also are spreading among the people in different social strata and races; they are gaining interest and respect in the East as well as in the West.

Cultural and religious institutions are firmly established in Tibetan settlements in India. Politically, we are following a democratic system of government and adhering to principles of freedom and liberty in deed as well as in word. Considering that we were forced from our homeland and scattered in many countries, we have achieved much worth remembering for the society and individual. These achievements must not make us complacent; however, we must strive for greater progress, especially because the main reason we are in exile is our concern for the welfare of the six million Tibetans in Tibet. Hence, while learning from our past experience and without being discouraged by our tragedy, we must persevere in carrying out the struggle until the day when all Tibetans are fully satisfied and happy and when peace and freedom have been restored to our homeland.

(Continued on page 2)

## TIBETAN EXILES TO VISIT TIBET

The fifteen Tibetans in India who have applied to visit Tibet will most probably be able to leave in April, according to Pema T. Rapgay, one of the applicants. Their application for Identity Certificates (passports for Tibetan refugees in India) have already been submitted to the Government of India through the Bureau of H.H. the Dalai Lama in New Delhi. The Bureau informed Tibetan Review that, according to informal inquiries, the Government of India has no objection issuing ICs to these Tibetans. The visit may last between two to three months, says Rabgay.

However, the exact details of the travel in Tibet and related matters are still being worked out. The visitors will disclose all the plans to a news conference in Delhi before their departure.

Upon enquiries from the prospective visitors, the Chinese Embassy has provided the following information:

(Continued on page 3)

## S E M I N A R   O N   T I B E T

Topic : "Prospects for Self-Determination in Tibet"

Date : 10.00 a.m. April 28, 1979

Place : Journalism School  
Columbia University  
New York, N.Y. 10027

Organized by the U.S. Tibet Committee, NYC.

For information, contact:

U.S. Tibet Committee  
c/o The Office of Tibet  
801 Second Avenue  
New York, N.Y. 10017  
TELE: (212) 867 8720

The Chinese, of course, not only accuse us of being against progress, against the revolution, and against the Tibetan people, but also of being oppressive and deviant. It is not necessary for us to repeat that these are lies and fabrications; we ourselves do not lie. The free world knows how hard we have tried to follow the path of progress; what we have done to preserve our ancient culture and identity, and how much we have done in terms of justice and impartiality to ensure the well-being of our people. Our actions are as clear as writing on a wall. If friends, enemies, or neutral observers investigate the true situation of the past 20 years, then it will be easy for them to decide who has been telling the truth, who is following the correct path; it will then be obvious who changes from one year to the next, who obscures all under propaganda so unreliable and contradictory that it appears to have been issued by a lunatic.

For instance, we did not suffer from delusions when we challenged the might of the Chinese military. From 1955 to 1959 in desperation the Tibetan populace opposed, resisted, and then rose up in open rebellion against the Chinese, declaring "Chinese quit Tibet; Tibet will be governed by Tibetans." This spontaneous feeling was enunciated by all Tibetans, but the Chinese declared that their opponents in Tibet were the American imperialists (the U.S. was then considered the enemy of China), the Indian expansionists, and just a few Tibetan reactionaries who were fomenting trouble internally and leading the uprising. The Chinese forcibly suppressed the Tibetan national uprising while announcing to the world that the people of Tibet were on the side of China.

In a like manner, in China itself many campaigns were successively launched from 1958 onward such as "the great leap forward," "the cultural revolution," "learn from Tachai," and so forth; it is common knowledge today that these campaigns were failures entailing huge losses and human suffering. Nevertheless, at that time, the Chinese claimed that these campaigns were a success. Moreover, many Chinese leaders involved in these campaigns were purged under various pretexts and vilified, but when conditions necessitated their reinstatement, they were restored with excuses. In a short period, we have seen a Chinese leader who was purged and reinstated again and again with a variety of reasons given for these changes. As a result, the Chinese people, being intelligent human beings, no longer believe the words of their leaders. The same is true vis-a-vis nations; the Soviet Union, previously a close and trusted ally of China, is now regarded as an implacable foe.

For a long time the Chinese economy and system of education have been beset with problems. Until recently, the solution to these difficulties was to drum up propaganda about "great successes;" even workers and common cadres were required to publicize statistics learned by rote. The amount of energy expended on this could have moved mountains and shaken seas, but instead these efforts did nothing but exhaust the people.

In order to catch up with the rest of the world, cope with reality, and modernize China, great changes in Chinese policies have taken place recently. Since the creation of imaginary facts through propaganda was not sufficient to solve China's problems, Vice-Premier Teng Hsiao-ping has repeatedly made such statements as "seek truth from facts," "the people of China should have the right to express their long-standing sufferings and wishes through wall posters and slogans," "it is no use pretending that one's faults and backwardness do not exist and to act superior," or "we must recognize our mistakes and backwardness." Unlike previous Chinese leaders, Teng often reveals a praiseworthy desire for honesty, modernization, and leniency.

The present Chinese leaders should abandon past dogma, narrow-mindedness, and fear of losing face and should recognize the present world situation. They should perceive and acknowledge their mistakes as well as accept reality and the right of all people to equality and happiness. It is not sufficient to merely put such insights on paper: they should be put into practice. If these insights were strictly translated into practice, then all problems could be solved with honesty and justice.

During the commemoration of the last anniversary of the March 10th Uprising, I said that the Tibetans in Tibet who desire to travel abroad should be allowed to do so and that those outside Tibet should be able to visit their country and meet their fellow countrymen. If this freedom existed, then the truth about conditions on both sides would be clearly known by all. This interchange is the right of the Tibetans as well as a practical and humane policy.

The initiation of opportunities for Tibetans to visit families and relatives is a correct and appropriate event, but these visitors must see the actual, ordinary condition of Tibet and not mere show. The pockets of sadness were hidden from the foreigners who recently visited Tibet and such elaborate preparations prior to the visits were made that the tour resembled staged dramas. Such deception may serve its purpose once or twice, but in the end will only bring disgrace as has been clearly demonstrated by recent events in China. I hope that the Chinese will not try such things on Tibetan visitors to Tibet.

In order to determine the truth about conditions in Tibet from visitors, we shall have to investigate whether satisfactory conditions existed for meetings between the visiting Tibetans and their relatives or other Tibetans in Tibet. I hope that any Tibetans who desired to travel will be able to do so without restrictions and that such opportunities will not be denied with flimsy excuses or pretexts as have been done in the past.

My statements, based on our experience in the past 20 years, may not be welcomed by the present Chinese occupation forces and some Tibetan cadres at first. Nevertheless, by putting aside bias and chauvinism, by remembering our past experiences as they actually occurred, by not being narrow-minded and egotistical or making such statements as "The

east wind will prevail over the west wind," the Chinese must be objective and judge the good and bad aspects and conditions in both the "east" and the "west". I have faith that this address will become the basis for distinguishing truth from falsehood, and thereby effect improvement.

In conclusion, I make special mention at this 20th year of exile of the Government of India's aid to Tibetan refugees, in particular the settlements for our people, education for our youth, and facilities for our religion and culture. The Indian government has a strong humanitarian concern in general, but in particular it is applied to Tibetans because of the centuries of excellent relations between our countries as well as our religious and cultural ties which resemble the relationship between patron and guru. For such assistance and care, I thank the central government of India, the various state governments, and the people of India for all their goodwill during this unprecedented period of tragedy in the history of Tibet. Their efforts will be accorded an important chapter in the history of Tibet and of Buddhism.

#### Tibetan Exiles to Visit Tibet

1. The places of entry into Tibet are Yatung from Sikkim side and Dromo from Nepal side. If the visitors can afford it is also possible to fly via Peking. There are two flight routes-Delhi-Karachi-Peking and Delhi-Bombay-Peking. On this route, "it is possible to visit other places in China too."
2. The best hotels and hostels are in Lhasa and there are guest houses in other places on the way too "but not so good." In Tibet transport facilities are either by taxi or bus. The approximate taxi fare is about Rs. 1.50 (in Chinese currency) per mile. These taxi and bus services in Tibet must have started recently because none of the refugees or foreign visitors to Tibet so far have seen such facilities. The Embassy said that it would be cheaper by bus but was not able to provide the exact rate.
3. Maximum cost of food, lodgings, etc. will roughly be between Rs. 15 and Rs. 25 per day.
4. The visitors will be allowed to carry any amount of money with them. These can be exchanged for Chinese currency at Lhasa, Shigatse and Dromo.
5. The visitors will also be allowed to carry letters, messages and presents both to and from Tibet. However, these presents should not be very large in size or of very high commercial value, such as radios, watches, cameras and television sets.
6. The visitors will be free to extend the duration of their visit once they are in Tibet, and leave whenever they like, or remain in Tibet if they so desired.
7. They can visit all places of cultural and religious interest "provided public transport is available."

According to Mr. Rabgay, many details, including the exact duration of the visit, are still to be decided. However, all members of the party have already agreed unanimously on one point: They will not stay behind in Tibet under any circumstances and that they will be back in India on the date to be announced at the press conference. "Even if someone does

decide to settle down in Tibet," says Rabgay, "he will first come back to India to declare his intention openly before returning." The visitors will not make any radio broadcasts or give press interviews inside Tibet, he adds.

Judging from various accounts, the prospective visitors still retain some fear of what might happen to them in Tibet. Some of them are reportedly wishing that the party was an official delegation of the Tibetan Government in exile. This, in their view, will make the Tibetan and Indian officials feel extra responsible for their safety, and would be compelled to make necessary arrangements to ensure this. A section of the Tibetan community is also known to be opposed to the idea of the visit on the ground that it would imply their acceptance of the Chinese rule in Tibet. However, most of the visitors are still determined to see their homeland again, especially since the idea has been publicly approved by the Dalai Lama.

Of the fifteen prospective visitors, three are in the service of the Tibetan Government in Dharamsala. It is learnt that their offices have raised no objection to their desire and would be granting them the necessary leave of absence from their work.

-T.R.- Feb. 1979

#### **TIBETANS AND AMERICANS COMMEMORATE TIBETAN NATIONAL UPRISING AT U.N. By Tinley Nyandak Akar**

United Nations, N.Y., March 12--- The Chinese Permanent Mission to the United Nations accepted a memorandum prepared by the U.S. Tibet Committee, a human rights organization, on March 9, 1979 on the occasion of the 20th anniversary of the Tibetan National Uprising of March 10th 1959 in Lhasa (Tibet's capital) against the Chinese military occupation of the country. This is the first year that the Chinese accepted a memorandum of this nature from the group. The letter, addressed to Vice-Premier Deng Xiaoping, called for the Chinese Government's "proper recognition and restoration of the rights, happiness and freedoms of Tibetans in Tibet."

Sixty Tibetans and Americans participated in a cross-town march from the United Nations to the Permanent Mission of the People's Republic of China. At 9:45 a.m. the participants assembled in front of the United Nations headquarters in New York City. Representatives presented an appeal to the Secretary General Dr. Kurt Waldheim's office urging his consideration of the General Assembly's three resolutions adopted on Tibet in 1959, 1961 and 1965. These resolutions call on the Chinese Government for "the cessation of practices which deprive the Tibetan people of their fundamental human rights and freedom including their right to self-determination."

At 11 a.m. the participants began their cross-town march from the United Nations, forming a procession led by two bearers of a huge banner with the slogan: "Human Rights and Self-Determination for Tibetans." They were followed by marchers holding Tibetan national flags and placards with slogans: "Tibet For Tibetan," "China Out of Tibet" and so forth. Some participants wore native Tibetan dress. During the

march thousands of New Yorkers watched the solemn procession; some with curiosity and others with expressions of sympathy. Equal number of New York City police officers accompanied the marchers at all times.

The marchers reached the Chinese Mission after an hour's walk. In consideration of U.S. law, they were asked to keep about 100 meters away from the mission building. A police detective told the marchers that the Chinese had phoned him to say that they would not accept the memorandum from the people assembled, but would accept it through him. Accordingly, the officer delivered the memorandum.

Last year, the Chinese Mission refused to accept any document and told the U.S. Tibet Committee members that they have nothing to do with them. After failing in their attempt to deliver the document, the members were holding a 20-minute silent vigil in front of the mission when a black limousine came by carrying the Chinese U.N. ambassador. When the members of the committee approached the car, it was whisked into the garage.

The cross-town march was sponsored and organized by the U.S. Tibet Committee which focuses on the human rights' problems and violations of Tibetans in Tibet and exile.

Later on the same day, the Office of Tibet hosted a reception for marchers and members of the Press Corps which included screening of the 1975 BBC production of "The Lama King." This film features candid interviews with His Holiness the Dalai Lama, the spiritual and temporal leader of the Tibetan people, and scenes from the daily life of Tibetans in Dharmasala, India. The function was attended by more than 90 persons.

As a part-two of the 20th anniversary of the March 10th Uprising Day, the U.S. Tibet committee has scheduled a seminar on Tibet on the topic of: "Prospects for Tibetan Self-Determination in Tibet" on April 28, 1979, in World Room, School of Journalism, Columbia University, New York City. A day-long seminar is divided into two sessions: one in the morning and the other in afternoon. Morning session is devoted to presentations of papers by well-known scholars on the subject of politics, history, culture, religion and human rights in Tibet with reference to self-determination.

The afternoon session is devoted to panel discussions. The panel members will discuss the following questions: "The case for self-determination: What was the status of Tibet?" "The media: Has reporting on Tibet been fair and accurate?" "The future prospects of Tibet: What is possible?"

Honorary guests invited to the seminar include: Mr. Roger Baldwin, founder of the American Civil Liberties Union and honorary president of the International League for

Human Rights; the honorable Sen. Jacob Javits, (R-N.Y.); the honorable Sen. Daniel P. Moynihan (D-N.Y.); and the honorable Rep. S. William Green, (R-N.Y.). Acceptances have not been received to date.

The purpose of the seminar, according to the U.S. Tibet Committee, is to bring about a better public awareness of Tibet. The committee intends to publish the proceedings.

After the seminar the Tibetan Association, Inc., a non-profit organization, will host a Tibetan dinner for the participants. This will conclude the 20th anniversary of March 10th commemoration in New York.

March 10th commemorative rallies, held each year since the Tibetans were forced to flee their homeland in 1959, were observed this year in all major cities in India, and also in the capitals of Nepal, Canada, the United Kingdom, Japan and Switzerland.

March 10th is a day of special significance to Tibetans because it symbolizes their tenacious determination to regain the sovereign freedom of Tibet. On that date in 1959, exactly 20 years ago, more than 30,000 Tibetans including women and children rose up against Chinese oppression and to protect their spiritual and temporal leader, His Holiness the Dalai Lama, from abduction planned by the Chinese. The masses in Tibet proclaimed Tibet's sovereignty and freedom and demanded the Chinese to quit Tibet. Thus, March 10th saw the end of unhappy relations between a captive Tibetan Government and their alien overlords.

Following is the text of memorandum to Vice-Premier Deng Xiaoping, accepted by the Chinese U.N. Mission in New York.

We the undersigned, on behalf of the Tibetans and concerned Americans in this country, present this memorandum on the 20th Anniversary of the Tibetan National Uprising of March 10th, 1959.

We wish to express our continued concern and outrage at the unfortunate state of affairs in Tibet since 1959 when a popular people's uprising for freedom and dignity was so brutally crushed by the People's Liberation Army of China. We have watched with great sadness the deterioration of the basic human rights in Tibet during these years, resulting in the flow of refugees and the total destruction of an ancient culture.

We ask that the past mistakes of China be corrected, but we believe that this cannot be done simply by putting the blame on "the gang of four" or any leaders of the past. Unless the mistakes are corrected and the rights and freedoms of the Tibetan people are restored, the story of Tibet will be an unerasable black mark on the integrity and image of China. China can never justify her role as a decent human society when history is witness to the wanton destruction of a small people and a distinct and valuable culture.

We live in an age of great material and technological development, but is also a time when the very basic values of human society are being tested and when there is a growing belief that one of the keys to a better world is the proper recognition of the worth and right of each human being, no matter how small or insignificant he may appear to be.

We have also noted recent announcement from Peking and Lhasa welcoming His Holiness the Dalai Lama and the Tibetan exiles to return to Tibet. We wish to stress, as His Holiness has reiterated, that our commitment to Tibet is not simply a question of His Holiness or the Tibetan refugees returning to Tibet, but the proper recognition and restoration of the rights, happiness, and freedoms of Tibetans in Tibet.

(U.S. Tibet Committee)

#### The Text of Appeal to Secretary General Dr. Kurt Waldheim

We the undersigned people of Tibet and our American friends, assembled in front of the United Nations on March 9th, the 20th anniversary of the historic day of March 10, 1959 of the Tibetan National Uprising, once again submit to you our urgent appeal for your consideration of the General Assembly's three resolutions adopted in 1959, 1961 and 1965 calling for "the cessation of practices which deprive the Tibetan people of their fundamental human rights and freedom including their right to self-determination."

We recognize the limits of your authority under the Charter, but we note that you have on occasion used your good offices to intervene with member states on human rights issues. We trust that you may be moved to do so on behalf of the people of a subject state, not long ago an independent and free nation-state, now deprived of rights which the United Nations proclaims are basic for all peoples everywhere.

(U.S. Tibet Committee)

#### Indian Foreign Minister Warned Not to Sacrifice Tibet Before His Trip to Peking

New Delhi, Feb. 11--- Chairman of the Indo-Tibet Friendship Association, Prof. Balraj Madhok, said yesterday that the Indian foreign minister, in the course of his talks in Peking, should do nothing to foreclose the Tibetan question, according to Feb. issue of Tibetan Review. The Minister of External Affairs, Mr. Atal Bihari Vajpayee, cannot legally talk of a Sino-Indian border because there is no such thing, Prof. Madhok said. The McMahon Line, said the professor, is the border demarcation between India and Tibet.

Speaking to newsmen, Prof. Madhok said that he deplored the double standard policy of the Government of India which ignored the human rights of the Tibetan people including their right to national self-determination "while shouting about these things in distant Namibia and South Africa." He said that a foundation for a true friendship between India and China can be laid only after Tibet has been restored to the Tibetans and

the country declared a zone of peace. He regretted that the Indian Government still adheres to the now long-lapsed Panchsheel Treaty of 1954 which was a wrong move to begin with. The international situation being fluid, said the chairman, India should not do anything more to make it difficult for the Tibetans to regain their freedom.

Professor Madhok said that the Indo-Tibetan Friendship Association will be propagating the Tibetan cause by building public opinion both in and outside India through memorandums and other writings.

On February 11th, about 300 Tibetans and members of the "Himalaya Bachai Sammelan" (Save Himalaya Committee), staged a demonstration at Mr. Vajpayee's residence, shouting slogans like: "Beware of Chinese" and "Don't forget 1962," an allusion to the 1962 Chinese invasion of India. The foreign minister was scheduled to leave for Peking that evening.

The demonstrators led by Mr. Sanwan Das Gupta, chairman of the Sammelan, presented a memorandum to the foreign minister urging him not to establish relations between India and China at the cost of Tibet's independence.

Mr. Vajpayee accepted the memorandum and told the gathering that the Government of India would not take any step detrimental to the national interest which foreclosed the Tibetan right to freedom and self-determination.

He added that in the past he used to be vociferously in support of Tibetan independence. However, he continued, he does not believe in dwelling in the past or even the present. What he is concerned about is the future. He assured the demonstrators that he was aware of the national interests and that his talks in Peking would be on an equal basis without any intimidation from either side.

#### Vajpayee Returns to Delhi

In the wake of Chinese invasion of Vietnam, the Indian foreign minister cut short his visit to China and returned to the capital on February 19th. Mr. Vajpayee reported to the Lok Sabha, the lower house of the Indian Parliament, on Feb. 21st on his China visit. According to India News, a weekly bulletin, published by the Information Service, Embassy of India, Washington D.C., the Indian foreign minister said, "When the question of the Dalai Lama and Tibetans was referred to, I informed the Chinese leaders that we had made it clear that it was in deference to the Dalai Lama's spiritual position and in recognition of the needs of the Tibetan refugees who voluntarily came to India that asylum and resettlement facilities were extended by India. If the Dalai Lama and the Tibetans consider that the conditions are suitable for their return to the places of their origin, we, from our side, would not stand in their way in doing so."

-by Tinley Nyandak Akar

#### Mr. Deng's Visit to the United States.

Tibetans in North America sent mailgrams and cables to Mr. Deng Xiaoping during his official visit to Washington in last February. They voiced their concern over the plight of fellow



Tibetans in Chinese occupied-Tibet. They also addressed appeals to President Carter urging him to broach the question of human rights in Tibet with Mr. Deng. The following is the text of one such cable to President Carter:

"In your great effort to bring peace and human rights in this world, a historical mark has been set by making it possible for Premier Teng Hsiao-ping of China to visit the United States of America. We, like many people everywhere in this world, admire and appreciate the great task and responsibility which you shoulder.

"However, as Tibetans, Mr. President, we still rightfully believe in the independence of Tibet. The question on human rights and independence of Tibet have been ignored for more than 20 years by China and many other nations, thus making Tibet a part of China against the will of the Tibetan people.

"While Premier Teng Hsiao-ping is in the United States, we would like to take this opportunity to request that you, in your talks with the premier, kindly persuade him to relax China's rigid rule in Tibet, and to normalize communications and contacts between the Tibetans in Tibet and the Tibetans in exile.

"As you may be aware, Mr. President, those of us who have been in exile for two decades have parents, children and relatives in Tibet with whom we have had no contact of any kind since 1959.

"We realize that you have many pressing matters to discuss with China's visiting premier, and the least we would ask you is to take this opportunity of the premier's visit to bring the subject of human rights in Tibet and the normalization of contacts between Tibetans in Tibet and Tibetans in exile."

The letter was signed by the Tibetan community of Alberta, Canada.

They also sent a telegram to Mr. Deng. The following is the text: "We are taking this opportunity with your visit to the United States of America to make the following requests:

1. To give the Tibetans their fundamental human rights, including the right to self-determination.
2. To open normal communication channels between Tibetans in exile and Tibetans in Tibet.
3. To let Tibetans live with freedom, justice and dignity. To hear the voice of the people of Tibet."

The State Department responded as follows:

"The Chinese Government has itself acknowledged in recent months that there have been violations of human rights in China. This acknowledgement is a positive development reflecting what we hope represents an intention to seek further improvement. We have also noted recent Chinese statements expressing willingness for Tibetans to return to their homes, either for visit or to reside.

"During Secretary Vance's visit to Peking, he described the importance we attach to human rights, and the President also covered the subject during Vice Premier Deng's visit."

#### Dregung Monastery Celebrates 800th Anniversary in Ladakh.

Dregung Kyabgon Chetsang Rinpoche who escaped from Tibet in 1975 will preside over the 800th anniversary of Dregung Monastery near Leh, Ladkh. The four-day celebration will begin on July 26th this year with programs of various Tantric ritual dances, initiations by Dregung Rinpoche and also a presentation of a drama relating to the the life of Lord Buddha.

Represented at the anniversary will be 45 large and small monasteries in Ladakh and other monasteries re-established in India. Representatives from Hindu, Muslim, Christianity and Sikh are invited at the function. (Continued page 7)

#### Letter to the Editor:

We would like to inform the readers of The News-Tibet that the U.S. passport birthplace designation policy has been changed. Tibetan-Americans no longer are forced to list "China" as their place of birth. If they so desire, they may list the name of the town or city of birth as it was known at the time of birth. Anyone who wishes to revise his old passport or have the correct listing on his new one may act now. If you would like further information or assistance, please contact the U.S. Tibet Committee.

The committee did its utmost to have "Tibet" listed on the passport, the designation which was common before 1977. However, it eventually became evident that the U.S. Department of State would not allow this listing. After consulting with those Tibetan-American who were most affected by the issue, we agreed to the compromise mentioned above which is the system that the British Government uses. Although listing the town or city was not our first choice, it is a reasonable, practical, and honorable solution.

We would like to thank the steadfast and patriotic Tibetans who did not forget the history and truth about Tibet, or lose their concern and interest in its self-determination even though they have become U.S. citizens. We also thank the many others, both Tibetan and Western, who devoted time, energy, and resources to this issue. We look forward to continuing to work for the restoration of human rights and self-determination to the people of Tibet.

(The U.S. Tibet Committee)

#### H.H. The Dalai Lama to Receive Freedom Torch From Friends of Tibet Society.

Mr. Gilbert DiLucia, founder of Friends of Tibet Society, Inc., will leave New York for Dharmasala in the spring to present His Holiness the Dalai Lama with the Freedom Torch, a mini-replica of the Statue of Liberty. According to the society's press release, the torch is in honour of the world's children and the children of Tibet. The event was designed by Mr. DiLucia to coordinate with the United Nations' Children's Year in recognition of the importance of this world event.

Originally timed to coordinate with New York's Bicentennial "Op-Sail" and the following New York Harbor Festival, the Freedom Torch was first transported by yacht from New York to Bermuda, then to Antigua, BWI and, finally, to Panama where it has been a symbol of children's rights. The second leg of the journey will be by plane to New Delhi with DiLucia personally transporting it. From there an overnight trip to Dharmasala will complete the Freedom Torch's odyssey.

#### Dregung Monastery Celebrates 800th Anniversary in Ladakh

In 1177, Kyopa Jigten Gonpo, the foremost and celebrated disciple of Phagmo Dupa, established a monastery in Dregung province, south of Lhasa. The construction of the monastery was completed in 1179 and in the same year it was consecrated in the name of Dregung Thil Chang Chub Ling Monastery. Dregung is the Kargyupa School of Buddhism and its unique method particularly the meditation and Yoga have been transmitted through unbroken lineage of enlightened teachers, such as Tilopa and Naropa of India and Marpa, Mila Repa, Gampopa and Phagmo Dupa of Tibet.

The present Dregung Kyabgon was born in June 4, 1947, in Lhasa in the well-known Tibetan family of Tsarong. In 1950 he was recognized as the incarnation of Dregung Chitsang Hutokthu Rinpoche, one of the two Head Lamas of the Dregung subsect of the Kargyupa School of Buddhism in Tibet, and was taken to Dregung Monastery where his religious education and training began.

In 1959, the entire Tibetan social structure was transformed after the Chinese troops crushed the Tibetan National Uprising in Lhasa. Those who were associated with the political or cultural institutions of traditional Tibet were classified by the Chinese into different categories of "reactionary" and barred from continuing vocations.

Rinpoche, too, was "classified" and sent from the monastery to begin a new life. From 1960 to 1969 he was a student in Lhasa. From 1969 to 1975 he was sent to live and work in farms and communes. He was forced to participate in the Cultural Revolution in Lhasa.

Finally, 18 years later, in 1975 he managed to escape to India and was reunited with his parents and family members in the United States.

While in the United States, Rinpoche devoted most of his time writing his memoir and also gave talks about his experiences under Chinese Communist rule in Tibet. Last August, after completing a lecture tour of Canada, England and Switzerland, Rinpoche returned to India for further studies in Buddhism and guide his followers in India and Ladakh.

#### MPs Urge India to Place Tibet Question Before the United Nations

Twelve members of the Parliament have urged India to recognize a Tibetan Government-in-exile and take the issue to the United Nations, India Abroad, a weekly publication in New York City, reported on March 23, 1997.

Sino-Indian relations could improve only if China freed Tibet and vacated occupied Indian territory, the members said on March 10 in a letter addressed to Prime Minister Moraji Desai, the Press Trust of India reported.

Another group of MPs including former Health and Family Welfare Minister Raj Narain, in a separate statement sought a reappraisal of India's Tibet policy.

#### Tibetans Hold Demonstrations in India

Hundreds of Tibetans in various cities of India demonstrated on March 10 against the "continued occupation of Tibet by China."

In New Delhi, about 1,000 Tibetans and Indians carrying placards and shouting slogans calling for a plebiscite in Tibet held a noisy but peaceful demonstration outside the Chinese Embassy.

Supporters of nearly all the opposition parties in India joined the demonstrations.

The Indo-Tibetan Friendship Society urged China on March 10, 1979 to initiate steps to restore freedom to Tibet. "Apart from undoing the wrong done to the Tibetan people, it will pave the way for lasting peace and friendship between India and China," the Society said.

In a memorandum presented to the Chinese Embassy by a Society delegation, led by its chairman, Mr. Balraj Madhok, the society said that smaller nations of Asia, such as Laos, Cambodia and Vietnam wanted Tibet, among other areas, to be declared a zone of peace.

#### An Indian Statesman Calls Tibetan Struggle Just

Acharya J.B. Kripalani, an elder statesman of India, has called the Tibetans' struggle for freedom just and hoped it would soon be crowned with success, the Indian Express, reported on March 13, 1979.

In a message to His Holiness the Dalai Lama, on the 20th anniversary of the Tibetan National Uprising, Mr. Kripalani said: "The Tibetan people's struggle for their freedom is fair and just and, therefore, attracts the support of all freedom loving people in the world."

"I hope that your struggle for the upholding of the human rights of the Tibetan people will soon be crowned with success," Mr. Kripalani stated.

#### Lama Scholars Go To France

On instruction from the Office of His Holiness the Dalai Lama, the Library of Tibetan Works and Archives has arranged to send two Tibetan scholars and two translators for Alexander David-Neel Foundation, Dize, France. While in France they will be engaged in scholarly and translation works.



### CANADIAN-TIBETANS RALLY IN OTTAWA

More than 60 Canadian-Tibetans demonstrated on Parliament Hill in Ottawa on March 10, 1979 to commemorate the 20th anniversary of the Tibetan National Uprising of 1959 in Lhasa. It marks the first time that the Canadian-Tibetans have observed the event in Canada.

Demonstrators came from Calgary, Winnipeg, Montreal, Toronto, Lindsay and Belleville areas. Assembling at 9:30 a.m. at Parliament Hill, they held a brief religious ceremony in honor of those Tibetans who laid their lives for the defense of their country. His Holiness the Dalai Lama's statement for the occasion was read and a short introduction speech was given by a spokesman.

Following these, they marched to the Chinese Embassy to present a memorandum, but the Chinese refused to accept it. Dressed in their native costumes, the participants carried placards and banners with slogans written in English and French. The demonstration at the Chinese Embassy was peaceful and solemn.

In a statement issued to press and distributed to public, the Tibetans said, "We, Canadians of Tibetan origin, stand here today to commit ourselves to the sufferings of our family members under Communist Chinese domination in Tibet. We quarrel not with Peking's ideology, but with its denial of human rights to the people of Tibet."

They also demanded an answer from the Peking regime why it cannot give an explanation for its refusal to permit a United Nations supervised referendum in Tibet. His Holiness the Dalai Lama has repeatedly called for such referendum, but the Chinese have remained silent on this issue.

### NEXT SEMINAR OF TIBETOLOGISTS TO BE HELD IN OXFORD

An international seminar on Tibetan studies is planned to be held in Oxford from July 1 to 7, 1979. This will be in the nature of a follow-up to the Seminar of "Young" Tibetologists held at the University of Zurich in June 1977, although the forthcoming seminar will not be confined to "young" Tibetologists alone. The organisers of the seminar hope to preserve an interdisciplinary character, combining the following areas of interest; social anthropology, the history of religions and the contemporary situation in its aspects as well as the arts, history, linguistics and philosophy. The geographical scope of the seminar will include the Sino-Tibetan and Himalayan Buddhist border regions and all of Tibet's foreign contacts.

Each participant will present a paper lasting not more than half an hour. The seminar will be chaired by Dr. David Snellgrove, Professor of Tibetan at the University of London. The Organizing Committee consists of Michael Aris, Oxford, Martin Brauen, Zurich, Per Kvaerne, Oslo, Ronald Poelmeyer, Leiden, and Helga Uebach, Bavarian Academy of Sciences. The sessions will be held at St. John's College, Oxford. Further details can be obtained from Michael Aris of this college.

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